

UDAKA ŚĀNTIḤ PRAYOGAḤ

Laghu Rūpaṁ — with translation



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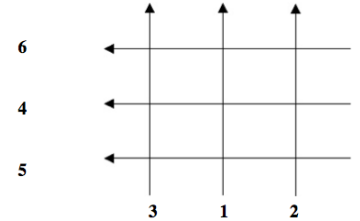
❖ *Perform all the usual preliminaries.*

Saṅkalpaḥ — hariḥ oṃ tatsat govinda x 3 bhagavato mahā-puruṣasya viṣṇor ājñayā, pravartamānasya ādya brahmaṇo dvitīya parārdhe śveta-varāha kalpe vaivasvata manvantare aṣṭhāviṃśatitame kali yuge kali yugasya prathama pāde jambūdvīpe meror _____ digbhāge _____ deśe _____ nagare vyavahārikānāṃ prabhavādi śaṣṭi saṃvatsarānāṃ madhye candramānena _____ saṃvatsare _____ ayane _____ ṛtau _____ māsottame māse _____ pakṣe _____ tithau _____ vāsare _____ nakṣatre yuktāyāṃ śubha yoge śubha karaṇe evam graha guṇa viśeṣaṇa viśiṣṭhāyāṃ asyāṃ śubha tithau asya kumārasya _____ saṃskāra karmaṇi pūrvāṅgam [mama janma-prabhṛti etat kṣaṇa paryantam mayā kṛta samasta agha nirharanārtham, ātma śuddhyartham, śarīra śuddhyartham] udaka śāntiḥ laghu rūpeṇa adya kariṣye ||

On this auspicious day characterized by the afore mentioned astrological parameters, I shall perform the abbreviated Udaka Shanti ceremony as a prelude to the sacrament of about to be performed for my son/daughter/wife etc. in order to absolve myself of all sins committed since birth and for my complete purification.

Rekhā Kriyā

- ❖ *Apa upaspr̥śya — touch water.*
- ❖ *Draw 6 lines on the sṭhaṇḍile — first a line on the centre using the sphyra - one pradesha in length from West to east;*



brahmā jajñānam prāthamaṃ purastād visīmatas-ṣurucō veṇa āvaḥ |
subudhniyā upamā asya viṣṭhās-sataśca yonim asataśca vivaḥ ||

In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3)

❖ *Below that draw another line;—*

nāke suparṇam upayāt patāntagum hr̥dāvenānto abhyacākṣatayā |
hiraṇya pakṣam varuṇasya dūtām yamasya yonau śakunaṃ bhuraṇyam ||

Those desiring You in their hearts contemplated You in the firmament, soaring as the Fair-Winged One, the Golden-Winged One, the messenger of Varuna, the bird which nourishes the world in Yama's dwelling. RV.10.123.6

❖ *Above draw another line;—*

āpyāyasva sametu te viśvatās-soma vṛṣṇiyam | bhavā vājasya saṅgathe ||

Swell up, O Soma! Let your strength be gathered from all sides. Be strong in the gathering of might. (Rig Veda 1;91;16 & T.S. 3;2;5K)

❖ *From the south to the north in the middle draw a line:—*

yo ru₂dro ag₂na₁u yo ap₂su ya oṣadhīṣu yo ru₂dro viśvā bhuvanā vivesā tasmai
ru₂drāya namo astu ||

Homage be to that Rudra who exists in fire, in water, in the herbs and all the countless cosmic systems. (TS.5.5.9.3)

❖ *To the left of that;—*

idaṁ viṣṇu₂r vicakrame tredhā nidādhe pa₂dam | samūḍham asya pāguṁsure ||

Through all this world strode Vishnu; thrice His foot he planted, and the whole universe was gathered in His footstep's dust. (Rig Veda 1:22:17)

❖ *To the right;—*

indraṁ viśvā avivṛdhant samudra vyāca saṅgiraḥ |
rathītamaguṁ rathīnām vājānāguṁ sat-patīṁ patīṁ ||

All sacred hymns have glorified Indra, expansive as the sea, the best of warriors borne on cars, The Lord, the very Lord of Strength. VS.12;56

❖ *Touch water and then sprinkle scented water, flowers and akshata on the sthandile.*

de₂vasyā tvā savitūḥ pra₂savē 'śvinō₂r bāhubhyāṁ pūṣṇo hastābhyāṁ ādāde ||

By the impulse of Savitur I take you , with the arms of the Ashvins, and with the hands of Pushan.

- ❖ *Place darbha on the sthandile along the lines that were drawn.*
- ❖ *Sanctify the prokshani water as for a yajña*
- ❖ *Sprinkle the kumbha that has been decorated with a thread.*
- ❖ *Fill the inside with incense smoke.*
- ❖ *Place akshata and flowers inside and then place it on the center of the sthandile.*
- ❖ *Do paristarānam with 16 darbhas on the eastern side of the sthandile*

de₂vasyā tvā savitūḥ pra₂savē 'śvinō₂r bāhubhyāṁ pūṣṇo
hastābhyāṁ pari₂strṇāmi ||

By the impulse of Savitur I take you , with the arms of the Ashvins, and with the hands of Pushan I scatter you.

❖ *Place 17 on the Southern side.*

Om bhūrbhuvāsuvaḥ

❖ *Place 18 on the Western side.*

ud vāyaṁ tamāsa₂-pa₂ri paśyānto jyotir-uttāram |
de₂vaṁ devatrā sūryaṁ aganma jyotir uttamam ||

We see the Sun-god who possesses the form of divine light, who rises swallowing the darkness and protecting the gods; my we attain perfect enlightenment.

❖ *Place 17 on the Northern side.*

agna āyāhi vītaye grṇāno havya dātaye | nihotā satsi barhiṣi ||

Agni moves and arouses the desires of the devotee to bestow oblations. He presides below in existence and binds us with desires to the variegated sense activities.

❖ *Place a pavitri in the kumbha and have water brought.*

āpaḥ praṇāyati | śraddhā vā āpaḥ | śraddhām eva ārabhya praṇīya pracarati |
 āpaḥ praṇāyati | yajño vai āpaḥ | yajnam eva ārabhya praṇīya pracarati | āpaḥ
 praṇāyati | vajro vā āpaḥ | vajram eva bhrātravyebhyaḥ prahr̥tya praṇīya
 pracarati | āpaḥ praṇāyati | āpo vai rākṣoghñiḥ | rākṣasām apātyai praṇīya
 pracarati | āpaḥ praṇāyati | devānām eva priyaṁ dhāmā | devānām eva priyaṁ
 dhāmā praṇīya pracarati | āpaḥ praṇāyati | āpo vai sarvā devatāḥ | devatā
 evārabhya praṇīya pracarati | āpaḥ praṇāyati | āpo vai śāntāḥ | śāntābhir evāśca
 śucaguṁ śamayati ||

He brings water (which represents the Cosmic Forces). Faith verily is water. Therefore at the commencement of any Ritual water is brought. He brings water. Sacrifice verily is water. Therefore at the commencement of the sacrifice water is brought. He brings water. The thunderbolt verily is water. Therefore in order to destroy enemies water is brought. He brings water. Water verily is the destroyer of demons. Therefore in order to destroy the demons water is brought. He brings water. Water verily is the abode most dear to the gods. Therefore in order to invoke the gods water is brought. He brings water. Water verily is all the gods. Therefore at the beginning of the ritual water is brought. Water grants peace, water purifies and tranquilizes.

❖ *Fill the kumbha with the water*

āpo vā idaguṁ sarvaṁ viśvā bhūtānyāpaḥ praṇo vā āpaḥ paśava āpo 'nnaṁ
 āpo 'mr̥taṁ āpas samrāḍo virādāpas svarādāpaś cchandāguṁ syāpo
 jyotiḡguṁśyāpas satyam āpas sarvā devatā āpo bhūr-bhuvas-suvar-āpa om ||

Om the Cosmic Forces verily are this entirety. All the vital breaths verily are forces. Animals are Forces, Food is a Force, Immortality is of the Forces. The Supreme Shining One is of the Force; the Variously Devas are Forces, the Self-luminous One is a Force. The sacred metres are like Forces. The luminaries are Forces. The liturgy is like a force, the Truth is a Force. All the Shining Ones are Forces. The material world, the Realm of Desire and the Mental world are all of the Force, Om. TA.10.22.1 MNU.14.1

- ❖ *On the top place 5 mango leaves and a coconut and decorate as for punyāha vācanam.*
- ❖ *Invoke the Veda Puruṣa Brahmā and offer upacāras.*

brahmā catur-mukhopetaḥ catur-dordanda maṇḍitaḥ |
 srag daṇḍākṣa kuśopetaḥ kirīṭi haṁsa-vāhanaḥ ||

om ṣaḍaṅga sahita veda-puruṣa brahmaṇe namaḥ || (16 upacāras)

Om obeisance to the Personification of the Vedas together with His six limbs.

om vedātmanāya vidmahe | hiraṇyagarbhāya dhīmahi | tanno brahma pracodayāt ||

nāmavalli — om brahmane namaḥ | brahmanaspataye | hiraṇyagarbhāya |
 svayambhūve | prajāpataye | pitāmahāya | bṛhaspataye | ādikavaye | vedhase |
 druhiṇe | śāstre | dhātre | vidhātre | lokeśāya | parameṣṭhine | sanātānāya | drughaṇāya |
 nābhijāya | kañjāya | sarojine | viśvakarmane | caturmukhāya | śāradanāthāya |
 haṁsarūḍhāya | caturānanāya | aṣṭa-karṇāya | brahma-vṛnda-vāsine | kamaṇḍalu-
 dhāriṇe | akṣarāya | vāṇī-priyāya | sr̥ṣṭi-kartre | padmajāya | tapasvine |
 brahmātmabhūve | sura-jyeṣṭhāya | viriñcaye | kamalāsanāya | viśva-sr̥ṣṭe | vidhaye |
 aṇḍajāya | pūrvāya | nidhanāya | kamalodbhavāya | sadānandāya | rajomūrtaye |
 satyakāya | gāyatrī-pataye | veda-puruṣāya | vedātmanāya ||

JAPAM

agnim̐ ṛ̥ṣ̥iḥ purōhitam̐ yajñasyā' devam̐ ṛ̥tvijaṁ̐ | hotāram̐ ratna' dhātāmam̐ || 1 ||

I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.

iṣe tvor̥je tvā' vāyavās' sthopāyavās' stha' devo' vās' savitā' prār̥pāyatu' śreṣṭhatamāya' karmaṇa' | ā' pyāyadhvam̐naghniyā' deva-bhāgam̐ ūr̥jasvatīḥ' payasvatīḥ' prajāvatīr̥-anamīvā' ayakṣmā' mā' vās' stena' īsata' māghasāgum̐ so rudrasya' hetīḥ' pari' vo' vṛ̥ṇaktu' dhruvā' asmin̐ gopatau' syāta' bahvir̥-yajamānasya' paśūn' pāhi || 1 ||

O Palasha branch I am cutting you in order to use you as an offering to the gods. O Calves! Depart from your mothers to the forest to eat grass and again return to your master's house in the evening. O Cows the Supreme Lord that is within you impels you so that your milk may be used in the sacrifice.

agna' āyāhi' vītaye' gr̥ṇāno' havya' dātaye' | nihotā' satsi' barhiṣi || 3 ||

Agni moves and arouses the desires of the devotee to bestow oblations. He presides below in existence and binds us with desires to the variegated sense activities.

śan-no' devīr̥-abhiṣṭāya' āpo' bhavantu' pītaye' | śam̐ yor̥-abhisravantu' naḥ || 4 ||

May the excellent waters be helpful to us for our bliss and our drink. May they flow all around, for curing our ailments, and preventing us from falling prey to them.

kr̥ṇuṣva-pājaḥ' prasitīm̐ na' pṛ̥thvīm̐ yā' hi' rājevām̐āvāgum̐ ibhēna' | tṛ̥ṣvīmanu' prasitīm̐ dr̥uṇānostāsi' vidhya' rakṣasas-tapiṣṭhaiḥ || 1 ||

1. Extend your prowess like a wide spreading net; go like a mighty king with his attendants. Follow your swift net, shooting arrows, transfix the forces of chaos with your darts that burn so fiercely.

tava' bhramāsa' āsuyā' patāntyanu'-spr̥śa' dhr̥ṣatā' śośucānaḥ' | tapūggaṣyagne' juhvā' pataṅgāna' sandito' visṛ̥ja' viśva' gulkāḥ || 2 ||

2. Forth go in rapid flight your whirling weapons; follow them closely glowing in your fury. Spread your tongue-like winged flames, O Agni cast your firebrands without encumbrance all around you.

prati' spaśo' visṛ̥ja' tūr̥ṇitamō' bhavā' pāyurviśo' asyā' adābdhaḥ' | yono' dūre' aghasāgum̐ so' yo' antyagne' mākiṣṭe' vyathirād-adharsīt || 3 ||

3. Send your spies forward, fleetest in their motion; do not mislead; the guardian of this people. Punish the one who near or far is bent on hurt, and let no trouble sent from you affect us.

ud-agne' tiṣṭha' pratyātānuṣva' nyāmitrāgum̐ oṣatāt-tigmahete' | yono' aratigum̐ samidhāna' cakre' nīcatām̐ dhakṣyatasaḥ' na' śuṣkam̐ || 4 ||

4. Rise up O Agni, spread out before us, burn down our [mental] foes, you who has sharpened arrows. Blazing Agni! Consume completely like dried up stubble the one who seeks our detriment.

ūrdhvo' bhava' prati' vidhyādhyasmad'-viṣkr̥ṇuṣva' daivānyagne' | ava' sthīrā' tanuḥi' yā' tujūnām̐ jānim̐ ajānim̐ pramṛ̥ṇī' hi' śatrūn̐ || 5 ||

5. Rise Agni, drive off those [mental] forces that obstruct us; manifest your own divine [wisdom] force. Slacken the strong bows of the malicious enemies [thoughts] whether kin [subjective] or stranger [objective].

sa te j̄ānāti sumatiṃ yaṁviṣṭha ya ivāte brahmaṇe gātum-airāt |
viśvān-yasmai sudināni rāyo dyumnānyaryo viduro abhi-dyaūt || 6 ||

6. Most youthful God, he knows well your favour who gave an impulse to this high devotion. All good days and magnificence of riches have you beamed forth upon the gates of the spiritual aspirant.

sedagne astu subhagaṣ sudānur-yaṣ-tvā nityena haṁviṣā ya uktaih |
pipriṣati sva āyuṣi duroṇe viśved-āsmāi sudinā sāsadiṣṭhih || 7 ||

7. Blessed O Agni, be the one, the generous giver, who with praises and regular oblations, tries to propitiate you for long life and security. May all his days be bright; be this his longing.

arcāmi te sumatiṃ ghoṣyarvāk saṁte vāvātā jaratām iyaṁ gīh |
svaśvās- tvā surathām arjayemāsme kṣatrāṇi dhārayer-anu dyūn || 8 ||

8. I praise your gracious favour; sing back in answer! May this my song, be like your beloved. Lord of good horses and vehicles may we glorify you, and day by day increase our [spiritual] dominion

iha tvā bhūryācare dupātman doṣāvastar didivāguṁsa manu dyūn |
krīḍāntas-tvā sumanasaḥ sapemābhi dyumnā tasthivāguṁso janānām || 9 ||

9. Here of free choice, let each one serve you opulently, resplendent day by day at sunrise and sunset. So may we honour you, content and joyous, ever expanding in glorious achievement.

yaṣ-tvā svaśvaḥ suhiraṇyo āgna upayāti vasumatā rathena |
tasya trātā bhavasi tasya sakhā yasta ātithya mānuṣag-juṣata || 10 ||

10. Whoever with good horses and fine gold, O Agni approaches you, on a cart laden with treasure, You are his protector, you are the friend of the one who delights to entertain you.

māho rūjāmi baṁdhutā vacobhis-tan-mā pitur-gotam-ādinviyāya |
tvaṁno asya vacasaś-cikiddhi hotar-yaviṣṭha suktrato damūnāh || 11 ||

11. Through word and kinship [with you] I destroy the mighty forces of chaos; this power I have received from Gotama my father. Take note of this our declaration, O Most Youthful, Friend of the House, Exceeding Wise, Invoker. You are the friend and the protector of the one who delights in entertaining you.

asvapna-jaṣ-taraṇayaḥ suśevā atandrāso vṛkā aśramiṣṭhāh |
te pāyavaḥ sadhriyaṁ yo niṣad-yāgne tava naḥ pāntvamūra || 12 ||

12. Knowing no slumber, speedy and propitious, alert and ever friendly, most Unwearied One. May your protective powers combining, unerring Agni, be present here to preserve us.

ye pāyavo māmāteyaṁ te āgne paśyanto andhaṁ duritād arakṣan |
rarakṣa tānt-sukṛto viśvavedā dipsanta idripavo nāha debhuḥ || 13 ||

13. Your protective rays, O Agni, preserved ignorant Mamateya from transgression. Lord of all riches, they preserved the righteous; the forces of chaos who tried to harm them had no effect.

tvayā vayaguṁ sadhanyas-tvotā stava-praṇītyaśyāma vājān |
ubhāśaguṁ sā sūdaya satyatāte nuṣṭhuyā kṛṇuhyā hṛyāṇa || 14 ||

14. Aided by you may we become prosperous, may we become strong, with you to guide us onwards. O Ever Truthful One, grant us this world and the next, do this, O God whom power emboldens.

ayāte agne samidhā vidhema prati stomaguṃ śasyamānaṃ ḡrbhāya |
dahāśaso rakṣasaḥ pāhyasmān druho nido mitra-maho avadyāt || 15 ||

15. O Agni with this fuel will we serve you; accept with favour the praise we sing to you. Destroy the forces of chaos and preserve us, O Friend, from deceit, scorn and slander. (RV.4.4.1-15)

rakṣohaṇaṃ vājinam ājigharmi mitram pratiṣṭham upāyāmi śarmā |
śiśāno agniḥ kratubhis samiddhas sano divā sariṣaḥ pātu naktam || 16 ||

16. I offer ghee to the Mighty Slayer of the forces of Chaos; to the most Famous Friend I come for refuge. Enkindled, impassioned by our rites, may Agni protect us from all negativity during the day and the night. (RV.10.87.1)

vi jyotiṣā brhatā bhātyagnir-āvir-viśvāni kṛṇute mahitvā |
prādevir-māyās saha te durevās śiśīte śṛṅge rakṣase vinikṣe |
uta svānāso divi śantvagnes tigmāyudhā rakṣase haṅtavā u || 17 ||

17. Blessed O Agni be the one, the liberal giver of charity, who with praises and regular oblations, tries to propitiate you for longevity and security, may all his days be bright; may this blessing be his.



indram vo viśvataspati havāmahe janēbhyaḥ | asmākam astu kevalaḥ ||

O Indra ruler of the universe we invoke you from amongst others. Favour us alone. (T.S;1;6;12. Rig Veda 1;7;10)

indram narō nemadhītā havam te yat pāryā yunajate dhiyastāḥ |
sūro nr̥ṣātā śavasaśca kāna ā gomati vraje bhajā tvaṃ naḥ ||

Men call on Indra in the armed encounter that he may come to their succor.
O Hero, rejoicing in your might, in combat give us a portion of the spoils (cattle). (RV.7.27.1)

tratāram indram avitāram indraguṃ have have suhaviguṃ sūram indram |
huve nu śakraṃ puruhūtam indraguṃ svasti nō maghavā dhātvindraḥ ||

Indra the Saviour, Indra the Helper, Hero, who listens to each invocation. Shakra I call, Indra invoked of many, may Indra bounteous Lord, prosper and bless us. (RV.6.47.11)

mā te asyāguṃ sahasāvaṇ pariṣṭāvaghāyā bhūma harivaḥ parādai |
trāyasvano vṛkebhīr varūthais tava priyāsas sūriṣu syāma ||

Give us not up O Lord of Bay Horses, Victor, to the wicked, in this your own assembly. Deliver us with true and faithful succors, dear may we be to you among princes. (RV.7.19.7)

anāvaste ratham aśvāya takṣan tvaṣṭā vajram puruhūta dyumantam |
brahmāṇa indram mahayanto arkair avardhayanna haye hantava u ||

The Anus have built a chariot for your horse, and Tvastar, much-Invoked has made your glittering thunder-bolt. The brahmins with their songs exalting Indra increase his strength that he may slay the Dragon Ahi. (RV.5.31.4)

vṛṣṇe yatte vṛṣāno arkam arcān indram grāvāṇo aditis sajoṣāḥ |
anaśvāso ye pavayo rathā indroṣitā abhyavartanta dasyūn ||

When heroes sang their praise to you ; the Hero, Indra! the soma press and Aditi joined in, without horse or chariot were the fellies which urged by Indra fell upon the Dasyus. (RV.5.31.5)

yatā indra bhayāmahe tatō no abhayaṁ kṛdhi |
maghavan chagdi tava tanna ūtaye vidviṣo vimṛdho jahi ||

O Indra make us fearless of those (Causes such as sin, enemies and hell) of which we are afraid. O Maghavan destroy that cause of fear which is in us. For our protection destroy the enemies that harass us. (RV.8.61.1.13 AV.19.13.)

svasti dā viśaspatir vṛtrahā vimṛdho vaśī |
vṛṣendraḥ pura etu naḥ svasti dā abhayaṅkaraḥ ||

May Indra come to our help; Indra who is the giver of welfare on Earth and bliss in the World to Come; who is the Lord of the People, the Slayer of Vritra, the Subduer of Enemies and the Giver of Rain, who is peaceable and Giver of Safety. (RV.8.61.13 MNU.20.4,5,)

svasti nā indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvavedāḥ |
svasti naḥ tārksyo ariṣṭanemiḥ | svasti no brhaspatir dadhātu ||

May our minds incline us to hearing the Spiritual Teachings, may the Divine Sustainer who is all knowing, nourish us during our spiritual practice, may the Divine Protector guard us from all spiritual error, and may the Lord of Wisdom grant us the realisation of the Truth. (Yajur Veda 25:21)

āpānta manyus tripalā prabharmā dhuni śimivān charumāguṁ rjīṣī |
somo viśvān yata sāvanāni nārvāg indraṁ pratimānāni debhuḥ ||

Appeasing anger, striking quickly, intimidating foes, doer of great deeds, armed with weapons, delighting in soma juice kept over, who causes the dried up bush to grow with rain, O contrary forces do not weigh Indra down! (RV.10.89.5.)

mahāguṁ indro vajra-bāhuṣ ṣoḍaśī śarmā yacchatu |
svasti no maghavā karotu hantu pāpmānaṁ yosmān dveṣṭi ||

May Indra armed with the thunderbolt and the Worshipful Moon grant us happiness. May Indra grant us welfare, may he destroy the Evil One who is hostile to us. (RV.3.47.1)

sajoṣā indra sagaṇo marudbhis somam piḇa vṛtrahaṇ chūra vidvān |
jahi śatrūguṁ rapa mṛdho nudasvāthābhayaṁ kṛnuhi viśvato naḥ ||

O Indra, O Slayer-of-the-dragon, O Valorous-One and All-knowing-one, accept with pleasure our oblations of Soma in the company of your retinue and the host of gods. Slay our enemies, give us victory in battle and grant safety and fearlessness in every quarter. (RV.3.47.2)

ye devāḥ puraḥ sadogṇi netrā rakṣohaṇas tenaḥ pāntu |
te nō vantū tebhyo namastebhyaḥ svāhā ||

Those devas that are situated in front of us; who are led by Agni, may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ dakṣiṇa sadō yama netrā rakṣohaṇas tenaḥ pāntu |
te nō vantū tebhyo namastebhyaḥ svāhā ||

Those devas that are situated to the right of us; who are led by Yama, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ paścāt sadās savitra netrā rakṣohaṇas tenaḥ pāntu |
te nō vantū tebhyo namastebhyaḥ svāhā ||

Those devas that are situated behind us; who are led by Savitar, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ uttaras sado varuṇa netrā rakṣohaṇas tenaḥ pāntu |
te nō vantu tebhyo namastebhyaḥ svāhā ||

Those devas that are situated to the left of us; who are led by Varuna, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ upariśado brhaspati netrā rakṣohaṇas tenaḥ pāntu |
te nō vantu tebhyo namastebhyaḥ svāhā ||

Those devas that are situated above us; who are led by Brhaspati, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

agnayē rakṣoghne svāhā | yamāyā rakṣoghne svāhā | savitre rakṣoghne svāhā |
varuṇāya rakṣoghne svāhā | brhaspataye rakṣoghne svāhā ||

All hail to Agni the destroyer of demons. All hail to Yama the destroyer of demons. All hail to Savitur the destroyer of demons. All hail to Varuna the destroyer of demons. All hail to the Most Worshipful Brhaspati the destroyer of demons. TS. 1;8;7 c-e

agnir-āyusmāntsa vanaś-patibhir āyusmān tena tvāyusā yuṣmantam karomi ||
soma āyusmāntsa ośadibhir āyusmān tena tvāyusā yuṣmantam karomi ||
yajña āyusmāntsa dakṣiṇābhir āyusmān tena tvāyusā yuṣmantam karomi ||
brahma āyusmat tad brāhmaṇair āyusmat tena tvāyusā yuṣmantam karomi ||
devā āyusmantas te mṛtenāyusmantas tena tvāyusā yuṣmantam karomi ||

Agni along with the Spirits of the forests is perpetual, by their vital power I bless you with longevity. Soma along with the healing herbs is perpetual; by their vital power I bless you with longevity. The institute of sacrifice along with the honorarium is perpetual; by the essential power of that, I bless you with longevity. The Vedas are eternal, and their sacred knowledge is eternal, by their essential power I bless you with longevity. The gods are long-lived, they possess the gift of immortality, by their immortality I bless you with longevity.

yāvām indrā varuṇā yatavyā tanūstayema maguṁ haso muñcatam ||
yāvām indrā varuṇā sahasyā tanūstayema maguṁ haso muñcatam ||
yāvām indrā varuṇā rakṣasyā tanūstayema maguṁ haso muñcatam ||
yāvām indrā varuṇā tejasyā tanūstayema maguṁ haso muñcatam ||

That association of yours, to be striven for, O Indra and Varuna; with that do ye free this one from tribulation. That strong association of yours, O Indra and Varuna; with that do ye free this one from tribulation. That protecting association of yours, O Indra and Varuna; with that do ye free this one from tribulation. That brilliant association of yours, O Indra and Varuna; with that do ye free this one from tribulation.

yovām indrā varuṇāvagnau srāmas tam vām etenāvayaje ||
yovām indrā varuṇā dvipātsu paśuṣu srāmas tam vām etenāvayaje ||
yovām indrā varuṇā catuṣpātsu paśuṣu srāmas tam vām etenāvayaje ||
yovām indrā varuṇā goṣṭhe srāmas tam vām etenāvayaje ||
yovām indrā varuṇā grheṣu srāmas tam vām etenāvayaje ||
yovām indrā varuṇāpsu srāmas tam vām etenāvayaje ||
yovām indrā varuṇauśadhīṣu srāmas tam vām etenāvayaje ||
yovām indrā varuṇā vanaspatiṣu srāmas tam vām etenāvayaje ||

That imperfection of yours, O Indra and Varuna, that is in the fire, that of yours I appease hereby. That imperfection of yours, O Indra and Varuna, that is in the bipeds, that of yours I appease hereby. That

imperfection of yours, O Indra and Varuna, that is in the quadrupeds, that of yours I appease hereby. That imperfection of yours, O Indra and Varuna, that is in the cattle yard, that of yours I appease hereby. That imperfection of yours, O Indra and Varuna, that is in the houses, that of yours I appease hereby. That imperfection of yours, O Indra and Varuna, that is in the waters, that of yours I appease hereby. That imperfection of yours, O Indra and Varuna, that is in the herbs, that of yours I appease hereby. That imperfection of yours, O Indra and Varuna, that is in the forest, that of yours I appease hereby. (TS. 2;3;13)

ayam puro harikeśas sūrya raśmis tasya ratha ghṛtaśca rathaujāśca | senāni
grāmanyau | puñjalikasthalā cāpsarasau | yātudhānā heti raksāgumsi praheti |
tebhyo namaste no mṛdayantu | teyam dviṣmo yaśca no dveṣti taṁ vo jambhe
dadhāmi || 1 ||

This in the front Harikeshha, with the sun's rays; the leaders of his host and bands are Rathagrtsa and Rathaujas; Punjikasthala and Krtasthala are his Apsarases, His missiles are wizards and his weapon the demons. To them obeisance be; be they gracious to us; him whom we hate and he who hates us I place in your jaws (of justice).

ayam dakṣinā viśvakarmā tasya rathasvanaśca rathe-citraśca | senāni
grāmanyau | menakāca sahajanyā cāpsarasau | daṅkṣṇavaḥ paśavo heti
pauruṣeyo vadhaḥ praheti | tebhyo namaste no mṛdayantu | teyam dviṣmo
yaśca no dveṣti taṁ vo jambhe dadhāmi || 2 ||

This on the right, Visvakarma, the leaders of his host and bands are Rathasvana and Rathecitra; Menaka and Sahajanya are his Apsarases, His missiles are biting beasts and his weapon the death of men. To them obeisance be; be they gracious to us; him whom we hate and he who hates us I consign to your jaws (of justice).

ayam paścād viśva-vyācās tasya ratha protaścā sama-rathaśca | senāni
grāmanyau | pramlocanti cānumlocanti cāpsarasau | sarpā paśavo heti
vyāghrāḥ praheti | tebhyo namaste no mṛdayantu | teyam dviṣmo yaśca no
dveṣti taṁ vo jambhe dadhāmi || 3 ||

43. This one behind, Visvavyacah [all extending]; the leader of his host and bands are Ratheprotā and Asamaratha; Pramlocanti and Anumlocanti are his apsarases, His missiles the dragons and his weapons the tigers. To them obeisance be; be they gracious to us; him whom we hate and he who hates us I place in your jaws (of justice).

ayam uttarāt samyad-vasus tasya senajit suśeṇaśca | senāni grāmanyau | viśvācī
ca ghṛtācī cāpsarasau | āpo heti vartaḥ vadhaḥ praheti | tebhyo namaste no
mṛdayantu | teyam dviṣmo yaśca no dveṣti taṁ vo jambhe dadhāmi || 4 ||

44. This one on the left, Samyadvasu [collecting riches]; the leaders of his host and bands are Senajit and Sushena; Vishvaci and Ghrtachi are his Apsarases, His missiles the waters and his weapon the wind. To them obeisance be; be they gracious to us; him whom we hate and he who hates us I place in your jaws (of justice).

ayam uparyarvāḡ vasus tasya tārksyaśca ariṣṭanemiśca | senāni grāmanyau |
urvāśī ca pūrvacittiś cāpsarasau | vidyud heti avasphūrjan praheti | tebhyo
namaste no mṛdayantu | teyam dviṣmo yaśca no dveṣti taṁ vo jambhe dadhāmi
|| 5 ||

This one above, Uparyarvagvasu [bringing riches]; the leaders of his host and bands are Tarkshya and Arishtanemi; Urvashi and Purvacitti are his Apsarases, His missile is the lightning, his weapon the

thunder. To them obeisance be; be they gracious to us; him whom we hate and he who hates us I place in your jaws (of justice). (TS. 4;4;3 a- TS.4.4.3. VS.15.15-19)

āśuṣ śiśāno vṛṣabho na yudhmo ghanāghanaḥ kṣobhanaś carṣaṇinām |
saṅkrandāno niṁṣo eka vīraś śataguṁ senā ajayat sākam indraḥ ||

Swift rapidly striking, like a bull that sharpens his horns, terrific, stirring up the people, with eyes that close not, bellowing, lone Hero, Indra subdued at once a hundred armies.

saṅkrandānenā niṁṣeṇā jiṣṇunā yutkāreṇā duścayavanenā dhr̥ṣṇunā ||
tad indreṇa jayata tat sahadhvaṁ yudho nara iṣu-hastena vṛṣṇā ||

With him loudly roaring, ever watchful Victor, bold, hard to overthrow, Rouser-of-battle, Indra the Strong, whose hand holds the arrows, conquer, ye warriors, now, now vanquish in the combat. (VS.17.33-34)

sa iṣu-hastaiḥ sa niṣaṅgibhir vaśisaguṁ srāṣṭā sayudha indro gaṇeṇa |
saguṁ srāṣṭa-jit somapā bāhu śardhyūrdhva dhanvā prati-hitām abhirastā ||

Indra rules those who carry shafts and quivers (Maruts), with his band brings hosts together, Foe-conquering, strong of arm, the Soma-drinker, with mighty bow, shooting well-aimed arrows.

br̥haspate paridīyā rathena rakṣohā mitrāguṁ apaḥādhamānaḥ |
prabhañjant senāḥ pramṛṇo yudhā jayann aśmākam edhyavitā rathānām ||

Brihaspati come quickly with your chariot, demons destroying, driving off our enemies. Crushing hostile hosts and demolishing them, victorious in battle, defend our chariots.

bala vijñāyas sthaviraḥ pravīraś sahasvān vājī sahamān ugraḥ |
abhivīro abhisatvā sahojā jaitram indra ratham ātiṣṭa govit ||

Conspicuous by your strength, firm, foremost fighter, mighty and fierce, victorious, all subduing. The Son-of-conquest, surpassing men and heroes, winner of cattle, mount your triumphant car, O Indra.

gotrabhidam govidam vajra-bāhum jayantam ajmā pramṛṇam tamojāsā |
imagum sajāta anu-virayadhvaṁ indragum sakhāyo'nusagum rabhadhvam ||

Imitate Indra in prowess in heroism, ye kindred warriors, follow friends, this Indra who is a breaker of mountains, the acquirer of water, armed with the thunder-bolt, who quells an army and with might destroys it.

abhigotrāṇi sahasā gāhamāno'dāyo vīraś śata manyur indraḥ |
duścayavanaḥ pṛtanāśāḍa yudhyo'smākaguṁ senā avatu prayutsu ||

May Indra bursting open the clouds with force, the pitiless Hero, wild with anger. Invincible, unshaken and irresistible — may he protect our armies in our battles

indra āsām netā br̥haspatir dakṣiṇā yañṇaḥ pura etu somāḥ |
devasenānām abhi-bhañjantīnām jayantīnām maruto yaṁ tvagre ||

Indra guide these; the priest who goes before, the gratuity, the sacrifice, and the offering; And let the Maruts march in front of the heavenly hosts that conquer and demolish.

indrāsya vṛṣṇo varuṇasya rājña ādityānām marutāguṁ śardhā ugram |
mahā manasām bhuvana cyavānām ghoṣo devānām jayatām udstāt ||

Ours be the potent host of mighty Indra, King Varuna and the Maruts and the Adityas. Uplifted is the shout of the gods who conquer, high-minded gods who cause worlds to tremble.

uddhārsaya maghavan āyūdhāna yutsatvanām māmākānām mahāgurū si |
ad vṛtrahan vājinām vājināṅ yud rathānām jayatām etu ghoṣaḥ ||

Discharge, O Bounteous Lord, our weapons; excite the spirits of my warring heroes. Urge on the strong steeds' might, O Vritra slayer, and let the din of the conquering chariots rise upwards.

asmākam indras samṛteṣu dhvajeṣv-asmākam yā iṣavastā jāyantu |
asmākam vīrā uttare bhuvan tvasmānu devā avatā haveṣu ||

May Indra aid us when our banners are gathered; dominant be the arrows of our army. May our brave men of war prevail in battle. Ye gods protect us in our struggles. (RV.10.103.3,4,5,6,7,8,9,10,11 TS.4.6.4.1.)

śam ca me mayāś ca me priyam ca me 'nukāmaś ca me kamaś ca me
saumanasaś ca me bhādraṁ ca me śreyaś ca me vasyaśca me yaśaśca me
bhagaśca me draviṇam ca me yantā ca me dhartā ca me ksemaś ca me dhṛtiś ca
me viśvam ca me mahaśca me samvicca me jñātraṁ ca me sūśca me prasūśca
me sirañ ca me layaśca me rtañ ca me amṛtañ ca me 'yakṣmañ ca me 'nāmāyaca
me jīvātuśca me dīrgayūtvañ ca me 'namitrañ ca me 'bhayañ ca me sugaṁ ca me
śayanañ ca me sūśa ca me sudinañ ca me ||

Pleasures of this world are with me, Pleasures of other world are with me, Liking is with me, The desire due to that is with me, The result of the desire is with me, Relatives sweet to the mind are with me, Security is with me, Great fame is with me, Good habitats are with me, All good luck is with me, All wealth is with me, Teacher showing the way is with me, One who carries me like father is with me, Protection of assets is with me, Courage is with me, Good to all are with me, Reward is with me, Knowledge of Vedas and science is with me, Capacity to teach is with me, Capacity to order is with me, Capacity to get work done is with me, Wealth of cattle is with me, Destruction of blocks in my path are with me, Fire sacrifices and other good deeds are with me, The good result of such action is with me, Freedom from tuberculosis is with me, Freedom from small fevers are with me, The medicine for life without sickness is with me, Long life is with me, The state of all people being my friends is with me, Absence of fear is with me, Good conduct is with me, Good sleep is with me, Good mornings are with me, Good days are with me, And all these are with me,

anū noḍyānumatir yajñam deveṣu manyatām |
agniśca havya-vāhano bhavatām dāśuṣe mayah ||
anvida anumate tvam manyāsau śaṅca naḥ kṛdhi |
kratve dakṣāyano hinu praṇa āyūgurṁṣi tāriṣat ||

O Anumati this day approve our sacrifice to the gods! O Agni convey our offerings, and grant joy to the worshipper. Do you in truth, O Anumati, assent and grant us happiness. Impel us to strength and energy; prolong the days we have to live. (VS. 34; 9 & 8)

vaiśvānaro nā ūtyā prayātu parāvataḥ | agnir ūkthe nā vāhasā ||
pṛṣṭo divi pṛṣṭo agniḥ pṛthivyām pṛṣṭo viśvā ośadhīr āviveśa |
vaiśvānaras sahasā pṛṣṭo agniḥ sa nō divāsa riṣaḥ pātu naktam ||

To aid us let The Mystic Fire come from the distance far away; Come Agni to our eulogies. Sought in the heavens, sought on earth, sought after, Agni has entered all plants that grow on the ground. May the one we seek — Agni Vaishvanara [the indwelling fire] with vigour, preserve us from harm by day and by night. (T.S. 1;5;11a & d)

samīcī nāmāsi prācī dik tasyāste | agnir adhipatir aṣito rakṣitā |
yāścādhipatir yaśca goptā | tābhyāṃ namastau no mṛdayatām |
te yaṃ dviṣmo yaśca no dveṣti taṃ vāṃ jāmbhe dadhāmi || 1 ||

You are the eastern quarter, Samici [the favorable] by name; of you as such Agni is the overlord, the Independent One the guardian; to the overlord and the guardian I pay my obeisance; may they be gentle to us; him whom we hate and he who hates us I consign to your jaws (of justice).

ojasvinī nāmāsi dakṣiṇā dik tasyāste | indro'dhipatir pṛḍāku rakṣitā |
yāścādhipatir yaśca goptā | tābhyāṃ namastau no mṛdayatām |
te yaṃ dviṣmo yaśca no dveṣti taṃ vāṃ jāmbhe dadhāmi || 2 ||

You are the southern quarter, Ojasvini [the mighty] by name; of you as such Indra is the overlord, the Enterprising One the guardian; to the overlord and the guardian I pay my obeisance; may they be gentle to us; him whom we hate and he who hates us I consign to your jaws (of justice).

prācī nāmāsi prācī dik tasyāste | somo'dhipatis śavajo rakṣitā |
yāścādhipatir yaśca goptā | tābhyāṃ namastau no mṛdayatām |
te yaṃ dviṣmo yaśca no dveṣti taṃ vāṃ jāmbhe dadhāmi || 3 ||

You are the western quarter, Praci [the forward] by name; of you as such Soma is the overlord, the Ever-vigorous One the guardian; to the overlord and the guardian I pay my obeisance; may they be gentle to us; him whom we hate and he who hates us I consign to your jaws (of justice).

avasthavā nāmāsi udīcī dik tasyāste | varuṇo'dhipatis taraścārājī rakṣitā |
yāścādhipatir yaśca goptā | tābhyāṃ namastau no mṛdayatām |
te yaṃ dviṣmo yaśca no dveṣti taṃ vāṃ jāmbhe dadhāmi || 4 ||

You are the northern quarter, Avasthava [the stable] by name; of you as such Varuna is the overlord, the Ever-virtuous the guardian; to the overlord and the guardian I pay my obeisance; may they be gentle to us; him whom we hate and he who hates us I consign to your jaws (of justice).

adhipatnī nāmāsi br̥hāti dik tasyāste | br̥haspatir adhipatiḥ śvītro rakṣitā |
yāścādhipatir yaśca goptā | tābhyāṃ namastau no mṛdayatām |
te yaṃ dviṣmo yaśca no dveṣti taṃ vāṃ jāmbhe dadhāmi || 5 ||

You are the great quarter (The Sky), Adhipatni [the lady paramount] by name; of you as such Brihaspati is the overlord, the Pure-minded One the guardian; to the overlord and the guardian I pay my obeisance; may they be gentle to us; him whom we hate and he who hates us I consign to your jaws (of justice).

vaśinī nāmāsiyam dik tasyāste | yaṃo'dhipatiḥ kalmāṣa-grīvo rakṣitā |
yāścādhipatir yaśca goptā | tābhyāṃ namastau no mṛdayatām |
te yaṃ dviṣmo yaśca no dveṣti taṃ vāṃ jāmbhe dadhāmi || 6 ||

You are this quarter, Vashini [the manipulator] by name; of you as such Yama is the overlord, the Active One the guardian; to the overlord and the guardian I pay my obeisance; may they be gentle to us; him whom we hate and he who hates us I consign to your jaws (of justice). (T.S. 5;5;10a)

hetayo nāmāstha teṣāṃ vaḥ puro gr̥hāḥ | agnir vā iśavaḥ salilo vāta nāmam |
tebhyo vo namaste no mṛdayata | te yaṃ dviṣmo yaśca no dveṣti taṃ vāṃ
jāmbhe dadhāmi || 7 ||

You are Hetayo [Missiles] by name; your dwellings are in the east; your arrows are Agni; the Water is the name of the Life Force; I offer homage; be gentle to us; him whom we hate and who hates us I consign to your jaws (of justice).

nīlīmpā nāmāsthā teṣāṃ vaḥ dakṣiṇāḥ gr̥hāḥ | pītarō vaḥ iṣavaṣ saḡaro vāta
nāmam | tebhyo vo namaste no mṛdayata | te yaṃ dviṣmo yaśca no dveṣti taṃ
vāṃ jambhe dadhāmi || 8 ||

You are Nilimpa [Smearers] by name; your dwellings are in the South; your arrows are the Manes; the Ocean is the name of the Life Force; I offer homage; be gentle to us; him whom we hate and who hates us I consign to your jaws (of justice).

vajriṇo nāmāsthā teṣāṃ vaḥ paścād gr̥hāḥ | svapno vaḥ iṣavaḥ gahvāro vāta
nāmam | tebhyo vo namaste no mṛdayata | te yaṃ dviṣmo yaśca no dveṣti taṃ
vāṃ jambhe dadhāmi || 9 ||

You are Vajrino [the Bearers-of-the-thunderbolt by name]; your dwellings are in the West; your arrows are Sleep; the Chasm is the name of the Life Force; I offer homage; be gentle to us; him whom we hate and who hates us I consign to your jaws (of justice).

avasthāvāno nāmāsthā teṣāṃ vaḥ uttarād gr̥hāḥ | āpo vaḥ iṣavaṣ samudro vāta
nāmam | tebhyo vo namaste no mṛdayata | te yaṃ dviṣmo yaśca no dveṣti taṃ
vāṃ jambhe dadhāmi || 10 ||

You are Avasthavano [the Stable] by name; your dwellings are in the North; your arrows are Waters; the Sea is the name of the Life Force; I offer homage; be gentle to us; him whom we hate and who hates us I consign to your jaws (of justice).

adhīpatayo nāmāsthā teṣāṃ vaḥ uparī gr̥hāḥ | varṣam vaḥ iṣavo vasvān vāta
nāmam | tebhyo vo namaste no mṛdayata | te yaṃ dviṣmo yaśca no dveṣti taṃ
vāṃ jambhe dadhāmi || 11 ||

You are Adhipatayo [Overlords] by name; your dwellings are above; your arrows are the Rains; the Helper is the name of the Life Force; I offer homage; be gentle to us; him whom we hate and who hates us I consign to your jaws (of justice).

kravya nāmāsthā pāṛthivās teṣāṃ vaḥ iha gr̥hāḥ | annam vaḥ niṃṣo vāta
nāmam | tebhyo vo namaste no mṛdayata | te yaṃ dviṣmo yaśca no dveṣti taṃ
vāṃ jambhe dadhāmi || 12 ||

You are Kravya [the Raw-flesh-eaters] by name, of the earth; your dwellings are here; your arrows are Food; Time is the name of the Life Force; I offer homage; be gentle to us; him whom we hate and who hates us I consign to your jaws (of justice). TS.5.5.10a

śatāyudhāya śata vīryāya śato tayebhi mātiṣāhe |
śataṃ yo naś śarado ajītān indro neṣadati dūrītāni viśvā ||

Homage to the one with unlimited weapons, of unlimited powers; To him of unlimited designs, the overcomer of hostility, To Indra who shall lead us over all obstacles through autumns without fail.

ye catvārah pathayo deva-yānā antarā dyāvā pṛthivī viyantī |
teṣāṃ yo ajyānim ajītim āvahāt tasmai no devāḥ paridatteha sarve ||

To the one who follows the four paths to the divine which stretch between heaven and earth, to him, O gods, do you all accord unfailing power and tirelessness and to us also.

grīṣmo hemanta uta no vasantaś śarad varṣās suvītanno astu |
teṣāṃ ṛtūnāguṃ śata śaradānām nivāta eṣāṃ abhaye syām ||

May the summer, winter, spring, autumn, and the rainy season be favorable for us; May we enjoy the favour and protection of these seasons, through a hundred autumns.

idu vatsarāya parivatsarāya samvatsarāya kṛṇutā br̥han namaḥ |
teṣāṃ vayaguṃ sumatau yajñīyānāṃ jyog ajitā ahatās syām ||

To the Idu year, the complete year, to the year pay honour great; they, that are worthy of sacrifice, have been kind to us. May we always be undefeated, unsmitten.

bhadraṃ naś śreyaś samānaiṣṭa devās tvayā vaśana samāśī mahitvā |
sa nō mayo bhūḥ pito āviśasva śantokāya tanuvē syonaḥ ||

The gods have given us that which is good and beneficial, O Lord with your help may we attain you. Do you, O Marvellous Lord, enter into us, be propitious and kindly to our children, our descendants. (TS.5.7.2d-h)

indro dadhīci asthibhiḥ | vṛtrānya pratis-kṛtaḥ | jaghāna nava tīrṇava | icchann
aśvasya yacchiraḥ | parvateṣv-apaśritam | tad vid accharyāṇāvati | atrāha gora
manvat | nāma tvaṣṭur apīcyām itthā candramase gr̥he ||

With the bones of Dadhici for his weapons, Indra, unrestrainable in attack, struck the Adversary dead. He searching for the Horse's head [Vital Force], hidden among the mountains, found at Saryanavan what he sought. Then verily they recognized the essential form of Tvastra's bull, here in the mansion of the Moon.

indraṃ id-gāthino br̥hat | indraṃ arkebhir arkiṇaḥ | indraṃ bāñir anūṣat |
indra iddharyo sacā | sammiśla āvaco yujā | indro vajrī hiraṇmayāḥ ||

The singers praise Indra, the chorisis have glorified Indra, Indra who has close his two bay horses and word-yoked chariot. Indra the golden armed with the thunder-bolt.

indro dīrghāya cakṣāse | āsūryaguṃ rohayad divi | vi-gobhir adrimairayat |
indra vājeṣu no ava | sahasra pradhaneṣu ca | ugra ugrābhīr ūtibhiḥ ||

Indra has raised the sun on high in the heaven so that he may see afar. He burst the clouds for the rain. Help us O Indra, in the battles, where a thousand spoils are gained. With powerful designs, O Awe-inspiring One. RV. 1.7. 1- 4

tām indraṃ vājayāmasi | mahe vṛtrāya haṅtave | savṛṣā vṛṣabho bhūvat | indras
sa dāmane kṛtaḥ | ojiṣṭha sabalo hitaḥ | dyumnī ślokī sa saumyaḥ | girā vajro na
sambhṛtaḥ | sabalo anapacyutaḥ | vavakṣur ugro aṣṭṛtaḥ ||

Let us glorify the Mighty Lord of Destruction for the destruction of the great obscuring demon of Ignorance. Let the most powerful God shower his blessings on us. The most mighty One is engrossed in providing the best joys and pleasures to his devotees. He is glorious, Praiseworthy and Pleasure-giving. A.V. 20.47.1- 3 (Pg 838) RV.1.18.13-15

indrāya tvā tejasvate tejasvantagga śrīnāmi ||
indrāya tvaujasvate ojasvantagga śrīnāmi ||
indrāya tvā payasvate payasvantagga śrīnāmi ||
indrāya tvāyūṣmate āyūṣmantagga śrīnāmi ||

O Indra, may I be conjoined with that splendour that is within you.

O Indra, may I be conjoined with that strength that is within you.

O Indra, may I be conjoined with that virility that is within you.

O Indra, may I be conjoined with that longevity that is within you.

TB.2.7.7.2

tejosi | tatte prayacchāmi | tejasvad astu te mukham | tejasvac-chiro astu te |
tejasvān viśvataḥ pratyaṅ | tejasā sampipṛgdhi mā ||

You are splendid. That I beseech of you. May my countenance be filled with splendour. May my mind be filled with splendour. Splendour spreading everywhere. May I be furthered by that splendour.

ojosi | tatte prayacchāmi | ojasvad astu te mukham | ojasvac-chiro astu te |
ojasvān viśvataḥ pratyaṅ | ojasā sampipṛgdhi mā ||

You are strong. That I beseech of you. May my countenance be filled with strength. May my mind be filled with strength. Strength spreading everywhere. May I be furthered by that strength.

payosi | tatte prayacchāmi | payasvad astu te mukham | payasvac-chiro astu te |
payasvān viśvataḥ pratyaṅ | payasā sampipṛgdhi mā ||

You are virile. That I beseech of you. May my countenance be filled with virility. May my mind be filled with virility. Virility spreading everywhere. May I be furthered by that virility.

āyurasi | tatte prayacchāmi | āyusmad astu te mukham | āyusmac-chiro astu te |
āyusmān viśvataḥ pratyaṅ | āyusā sampipṛgdhi mā ||

May you have longevity. That I pray for you. May long life lie ahead of you, may longevity be above you. Longevity spreading everywhere. May you be purpose in life be accomplished through longevity. TB.2.7.7.3

imaṃ agna āyūṣe varcāse kṛdhi | priyaḡuṃ reto varuṇa soma rājan | māteṃvā
asmā'dite śarma yaccha | viśvedevā jaradaṣṭir yathāsat | āyur-asi viśvāyurasi |
sarvāyur-asi sarvaṃ āyur-asi | yato vāto manojavāḥ | yataḥ kṣaranti sindhavaḥ
| tāsāṃ tvā sarvāsāḡuṃ rucā | abhisiñcāmi varcasā | samudra iva sigahmanā |
soma ivāsyadābhyāḥ | agnir iva viśvataḥ pratyaṅ | sūrya iva jyotiṣā vibhuḥ ||

Make this one long-lived and brilliant, O Agni. Beloved Seminal Force Varuna! King Soma! Like a Mother O Aditi grant us peace. May the Vishvedevas lead us to old age. You are life, You are the life of the universe. You are the life of all. From whence commeth the Vital Force with the speed of mind. From whence floweth the rivers [of consciousness]. May they all be radiant towards you. I asperse you with brilliance; equal to the depth of the Sea. As inviolable as the Nectar of Immortality, ubiquitous as fire, as brilliant as the light of the Sun. TB.2.7.7.6

apāṃ yo dravaṇe rasāḥ | tam aham asmā āmuṣyāyaṇāyā |
tejase brahmavarcaśāya grhṇāmi ||

The essence that flows in the waters, that do I draw towards us, splendour for spiritual glory do I take.

apāṃ ya ūrmau rasāḥ | tam aham asmā āmuṣyāyaṇāyā |
ojase vīryāya grhṇāmi ||

The essence that undulates in the waters, that do I draw towards us, strength for vigour do I take.

apāṃ yo mādhyaṭo rasāḥ | tam aham asmā āmuṣyāyaṇāyā |
puṣtyair prajananāya grhṇāmi ||

The essence that is the depth of the waters, that do I draw towards us. Prosperity for procreation do I take.

apāṃ yo yajñiyo rasāḥ | tam aham asmā āmuṣyāyaṇāyā |
āyūṣe dīrghāyutvāya grhṇāmi ||

The sacrificial essence which is in the waters, that do I draw towards us. Age for longevity do I take. TB.2.7.7.7.

śraddhayā agnis samidhyate | śraddhayā vindate havih |
śraddhām bhagasya mūrdhani | vacasā vedayamasi ||

*By faith is Agni kindled, through faith is oblation offered up.
We celebrate with praises; Faith upon the height of happiness.*

priyaguṃ śraddhe dadātaḥ | priyaguṃ śraddhe vidadāsataḥ |
priyam bhojeṣu yujvasu | idam ma uditam kṛdhi ||

*Dear to Faith is the person who gives, dear to Faith is the person who intends to give.
Dear to Faith are the generous devotees; bless thou the word that I have said.*

yathā devā asureṣu | śraddhām ugreṣu cakrire |
evam bhojeṣu yujvasu | asmākam uditam kṛdhi ||

*Even as the forces of the Cosmos maintained faith in their fight with the mighty forces of Chaos.
Even so, bless thou the generous devotees; bless thou the word that I have said.*

śraddhām devā yajamānāḥ | vāyu gopā upāsate |
śraddhāguṃ hṛdayya yākūtyā | śraddhayā hūyate havih ||

*Guarded by the Life Force, gods and humans who sacrifice draw near to Faith.
A person wins Faith by yearnings of the heart, and opulence by Faith*

śraddhām prātar havāmahe | śraddhām madhyandinam pari |
śraddhāguṃ sūryasya nimruči | śraddhe śraddhāpayeha mā ||

*Faith in the early morning, Faith at noonday will we invoke.
Faith at the setting of the Sun. O Faith endow us with belief.*

śraddhā devān adhivaste | śraddhā viśvam idam jagat |
śraddhām kāmasya mātaram | haviṣā vardhayāmasi ||

*The gods live by Faith, in Faith this entire universe dwells.
Faith is the mother of desires, by offerings may you increase. RV.10.151*

nāsad āsīno sadāsīt tadānīm | nāsīd rajo no vyomā paro yat |
kim āvarīvaḥ kuha kasya śarman | am̐bhaḥ kim āsīd gahanam̐ gabhīram || 1

There was not the Non-existent nor the Existent then; there was not the air nor the heaven which is beyond. What did it contain? Was there water, unfathomable and profound ?

na mṛtyur āsīd amṛtam na tarhi na | rātriyā ahnā āsīt praketaḥ |
ānīd avātaguṃsvadhayā tad ekam | tasmād dhānyam na paraḥ kiñca nāsā || 2

There was not death nor immortality then. There was not the beacon of the night nor of day. That One breathed, windless by its own power. Other than that there was not anything beyond.

tamā āsīt tamāsā gūḍham agre praketaḥ | salilaguṃ sarvam ā idam |
tucchenābhvapihitam yad āsīt | tamāsas ta mahinājāyat ekam || 3 ||

Darkness was in the beginning hidden by darkness; indistinguishable, all this was flux. That which, coming into being, was enveloped by the Void, that One arose through the power of heat.

kāmas tad agre sam avartatādhi | manaso retah prathamam yad āsīt |
sato bandhum asati niravindan | hr̥di pratiṣyā kavayo manīṣā || 4 ||

Desire in the beginning came upon That, that was the first seed of mind. Sages seeking in their hearts with wisdom discovered the bond of the existent in the non-existent.

tiraścīno vitato raśmir eṣām | adhas svid āsīd upari svidāsīt |
retodhā āsan mahimānā āsan | svadhā avastāt prayatiḥ parastāt || 5 ||

Their (measuring) cord was extended across; but was there above or was there below? There were impregnators, there were powers, there was energy below and there was impulse above.

ko addhā veda ka iha pra vocata | kuta ājātā kuta iyaṃ viṣṣṭiḥ |
arvāg devā asya viṣarjanena | athā ko veda yata ābabhūva || 6 ||

Who truly knows? Who shall here declare, whence it has been produced, whence this creation? The gods came after the creation of the universe. Who then knows whence it has arisen.

iyaṃ viṣṣṭir yata ābabhūva | yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ paramē vyoman | so aṅga veda yadi vā na veda || 7 ||

Whence this creation has arisen, and whether He founded it or not; He who in the highest heaven is its Surveyor; He alone knows, or perhaps He knows not. (Rig Veda 10;129)



prātar-agnim prātar indraguṃ havāmahe |
prātar mitrā varuṇā prātar aśvinā |
prātar-bhagam pūṣaṇam brahmaṇas-patiṃ |
prātas somam uta rudraguṃ huvema || 1 ||

Agni at dawn and Indra we invoke at dawn, and Varuna and Mitra and the Ashvins twain. Bhaga at dawn, Pushan and Brahmanaspati, Soma at dawn, and Rudra we will invoke at dawn.

prātar jitam bhagam ugaguṃ huvema | vayam putram aditer yo vidhartā |
ādhraścidyam manyamānas turaścit | rājā cidyam bhagam bhakṣītyāha || 2 ||

We will invoke strong and early-conquering Bhaga the son of Aditi, the great supporter. Thinking of whom, the poor, yea, even the mighty, even the King himself says give me Joy.

bhaga praṇetar bhaga satya rādhaḥ | bhage mām dhiyam udava dadan naḥ |
bhaga praṇo janaya gobhir aśvaiḥ | bhaga pranrbhir nrvantaras syāma || 3 ||

Bhaga our guide, Bhaga whose gifts are faithful, favour this song, and give us wealth, O Bhaga. Bhaga augment our store of kine and horses, Bhaga, may we be rich in men and heroes.

utedānīm bhagavantas syāma | uta prāpitva uta madhye ahnām |
utoditā maghavant sūryasya | vayam devānāguṃ sumatau syāma || 4 ||

So may happiness be ours at present, and when the day approaches, and at noon-tide. And may we still O bounteous One, at sunset be happy in the Deities loving kindness.

bhagā eva bhagavāguṃ astu devāḥ | tena vayam bhagavantas syāma |
tam tvā bhaga sarva ijjo havīmi | sa no bhaga pura etā bhaveha || 5 ||

May Bhaga verily be the bliss-bestower, and through him, O Gods may happiness attend us. As such, O Bhaga, all with might invoke you; as such be you our champion here.

samādhvarā yoṣaso'namantaḥ | dadhikrāveva śucāye padāyā |
arvācīnaṃ vasuvidam bhagan naḥ | ratham ivāśvā vājina āvahantu || 6 ||

To this our worship may all the Dawns incline them, and come to this pure place like Dadhikravan. As strong steeds draw a chariot may they bring us hitherward Bhaga who discovers treasure.

aśvāvatīr gomatīr na uśasah | vīra vatīs sadam ucchantu bhadrāḥ |
ghṛtaṃ duhānā viśvataḥ prapīnāḥ | yūyaṃ pāta svastibhis sadā naḥ || 7 ||

May blessed mornings dawn on us for evermore, with wealth of kine, of horses and heroes. Streaming forth with all abundance, pouring fatness, preserve us evermore, ye Gods with blessings. RV.7.41

navo navo bhavati jayamānohnām ketur-uśasām-etyagre |
bhāgaṃ devebhyo vidadhāt-yāyan pracandramās-tirata dīrgham āyuh ||

He is born ever anew; the banner of the days goes before the Dawns. He appoints their portion to the gods as he advances; the Lord of Delight — extending life.

devīm vācam ajanayanta devāḥ | tām viśvarūpāḥ paśavo vadanti
sā no mandreṣam ūrjam duhānā | dhenurvāg asmān upa suṣṭutaitu ||

The cosmic powers generated Speech — the Goddess, and animals of every type speak. May she, propitiated, the Gladdener, yielding food and vigour, the Milch-cow Vak, approach us.

yad vāguṃ vadantya vicetanāni | rāṣṭri devānām niśasāda mandrā |
catasra ūrjam duduhe payāguṃ si | kva-svid asyāḥ paramam jagāma ||

When uttering words which no one comprehended, Vak Queen of Gods, the Gladdener was seated. The heaven's four regions drew forth drink and vigour; now whither has her noblest portion vanished? (RV.8.89.10-11)

yam ādityā agumśum āpyāya yanti yam akṣitam akṣitayaḥ pibanti |
tena no rājā varuṇo brhaspatir āpyāya yantu bhuvanasya gopāḥ ||

The drop which the Adityas cause to expand, The ambrosia which the immortals drink, with that may King Varuna, Brihaspati and the Guardians of the world make us expand. TS.2.4.14.a-b

pratyū ca dṛśyāyati | vyucchanti duhitā divah ||
apo mahī vṛṇute cakṣuṣā | taṃ jyotiṣ kṛṇoti sūnarī ||
udusriyās sacate sūryaḥ | sacā udyam nakṣatraṃ arcimat ||
taved uṣo vyuṣi sūryasya ca | sam bhaktena gamemahi ||

Advancing, sending forth her rays, the Daughter of the Sky is seen. Illuminating, that we may see, the mighty Truth, the friendly Lady makes the light. The Sun ascending, the refulgent star, pours down his beams together with the dawn. O Dawn at thine arising, and the Sun's, may we attain the share that is allotted us. RV.7.81.1-2.

udutyam jātavēdasam devam vahanti ketavaḥ | dṛśe viśvāya sūryam ||

That illustrious Sun-god, the knower of all beings, is borne aloft by the seven rays which are his horses.

citraṃ devānām udāgādanīkaṃ cakṣur mītrasya varuṇasyāgneḥ |
ā prā dyāvā-pṛthivī antarikṣaguṃ sūrya ātmā jagatas-tastuśaśca ||

May the Sun who is the eye of Mitra, Varuna and Agni, the embodiment of all the gods, rise high. The Sun-god, the Self of the universe — of everything that moves and moves not, pervades the physical realm, mental realm and the spiritual realm.

agni-mūrddhā divaḥ kakut-patiḥ pṛthivyā ayam | apāguṃ retāguṃ si jinvati |
bhavo yajñasya rajasaśca netā yatrā niyudbhiḥ sacate śivābhiḥ |
divi mūrddhānām dadhiṣe suvarṣām jihvām āgne cakṛṣe havya-vāham ||

Agni is head and height of heaven, the Master-of-the-earth is he; He activates the nucleus of the Cosmic Principles. You are the leader of the rite and the region to which with your auspicious teams You tend. Your light bestowing head to heaven you lift, making your tongue the oblation bearer, O Agni. VS. 13;14 & 15

āpo hiṣṭho māyo bhuvaḥ | tā nā ūrje dādihātana | mahe raṇāya cakṣate | yo vāś-
śivatamo rasaḥ | tasya bhājayaṭeḥa naḥ | uśatīr-iva mātaraḥ | tasmā araṅga
māma vaḥ | yasya kṣayāya jinvatha | āpo janayathā ca naḥ ||

O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.

yat kiñcedaṃ varuṇa daivye janēbhidrohaṃ mānuṣyāścaram āsi |
acittī yat tava dharmā yuyopimā mā naś tasmād enaso deva rīriṣaḥ ||

O Lord Varuna as indiscriminating people we may have neglected the regular daily worship, but O Varuna such deceit might have been done unwittingly. All that we have done, all the Dharmas that we have transgressed; O Lord Varuna save us and do not punish us for them!

kitāvāso yadri 'ripurṇa divi yaḍ vāghā satyam uta yanna vidma |
sarvā tā viṣya śithireva devāthā te syāma varuṇa priyāsaḥ ||

The blame that is attributed to me unjustly or the errors which I have wittingly and unwittingly committed; may all these be effaced by you O Varuna and may we all receive your grace.

imaṃ me varuṇa śrudhī havām adyācā mṛḍaya | tvām avasyurācāke ||

O Lord Varuna listen now to my invocation. Be gracious even now. I approach you seeking your protection.

tat tvā yāmi brahmaṇā vandā mānas tadā śāste yajamāno havirbhiḥ |
ahedaṃ māno varuṇeḥa bodhyuruśaguṃsa mā nā āyuh pramoṣiḥ ||

O Varuna! Praised by Vedic hymns, may I reach your refuge for which I long, through these oblations. I offer you abundant praise, withhold your anger now and enlighten us! (RV 4.1.5 TS 2.5.12.3)

hiraṇya varṇā śucayaḥ pāvakā yāsu jātaḥ kaśyapo yāsvindraḥ |
agnim yā garbhaṃ dadhire virūpās tā nā āpaḥ śaggas syonā bhavantu || 1 ||

Golden of colour, pure and purifying, in which was born Kashyapa, in which Indra. May these waters who have conceived Agni as a germ, of varied forms; be gentle and kind to us.

yāsāgm̃ rājā varuṇo yāti madhye satyānr̥te avapaśyan janānām |
madhuścutaś śucayo yāḥ pāvākās tā na āpaś śāggas syonā bhavantu || 2 ||

Those in whose midst Varuna (The cosmic mind) moves, gazing on the truth and falsehood of the people, exuding sweetness, pure, purifying; may these waters be kind and grant us peace.

yāsām̃ devā divi kṛṇvanti bhakṣam yā antarikṣe bahudhā bhavānti |
yāḥ pṛthivim payasondanti śukrās tā na āpaś śāggas syonā bhavantu || 3 ||

Those Waters which in the heavens the gods consume, those that are abundant in the atmosphere. Those that inundate the earth with their liquid, the pure ones; may these waters be kind and grant us peace.

śivenā mā cakṣuṣā paśyatāpaś śivayā tanuvopā spr̥sata tvacām me |
sarvāguṃ agniguṃ rapsuśado huve vo mayi varco balam ojo nidhatta || 4 ||

With auspicious eyes gaze on me, O Waters; with auspicious form, touch my skin; I invoke all the principles of divine wisdom that dwell in the waters; confer on me enlightenment, strength and spiritual force. (Krishna Yajur Veda 5;6;1a-d)

pavamānaś suvarjanah | pavitreṇa vicarṣaniḥ | yaḥ potā sa punātu mā ||

May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)

punantu mā deva-janāḥ | punantu manavo dhīyā |
punantu viśva āyavaḥ ||

Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)

jātavedaḥ pavitravat | pavitreṇa punāhi mā |
śukreṇa deva didyat | agne kratvā kratūguṃ ranu |

O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)

yatte pavitrām arcīṣi | agne vitatam antarā | brahma tena punīmahe ||

O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)

ubhābhyām deva savitaḥ | pavitreṇa savena ca | idam brahma punīmahe |

God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)

vaiśvadevī punatī devyāgāt | yasyai vahvīs tanuvō vīta pṛṣṭhāḥ |
tayā madantas sadham adyeṣu | vayaggas syāma patayo rayīnām ||

The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).

vaiśvānaro raśmibhir mā punātu | vātaḥ prāṇeṣiro ma'yo bhūḥ |
dyāvā pṛthivī payasā payobhiḥ | ṛtāvarī yajñiye mā punītām ||

O Internal Principle of Life purify me with your rays. O Wind, with your Cosmic Breath purify me, invigorating me that I may attain happiness. O Heaven and earth, with your rain and with your water sources purify me, make me pure and fit for self- sacrifice.

br̥hadbhis savitas ṛbhiḥ | varṣiṣṭhair deva manmābhiḥ |
agne dakṣaiḥ punāhi mā ||

By the three great Savitars (Gayatri — prayers for enlightenment recited at morning, noon and dusk) may I be made pure, May the Highest and preeminent God by wisdom purify me, O Mystic Fire by your skill purify me.

yenā deva apūnata | yenāpō divyañkaśaḥ |
tena divyena brahmaṇā | idam brahma punīmahe |

May that Divine Spiritual Knowledge, that is hallowed by the gods, by which water; by the Divine Wisdom, may Wisdom purify this.

yaḥ pāvamānīr adhyeti | ṛṣibhis sambhṛtaguṃ rasam̐ |
sarvagum̐ sa pūtam aśnāti | svādītam mātariśvanā ||

One who studies (and chants) these Pavamani verses; the essence of the knowledge gathered by the Rishis — becomes purified, he then enjoys all things made sweet by the touch of the Mystic Fire.

pāvamānīr yo adhyeti | ṛṣibhis sambhṛtaguṃ rasam̐ |
tasmai sarasvatī duhe | kṣīraguṃ sarpir madhūdakam |

Whoever studies the verses, the essence of knowledge stored by the Sages. For him Sarasvati (the goddess of knowledge) pours forth milk, butter, honey and water.

pāvamānis svastyayaṇīḥ | sudughā hi payasvatīḥ |
ṛṣibhis sambhṛto rasaḥ | brāhmaṇeṣv-amṛtaguṃ hitam |

Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of life, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited with the Brahmins.

pāvamānīr dīśantu naḥ | imam lokam atho amum |
kāmaṇ samardhayantu naḥ | devīr devaiḥ samābhṛtāḥ ||

So may the Mystic Fire bestow on us this world and the next, and gratify the desires of our hearts, so may all the goddesses along with the gods.

pāvamānis svastyayaṇīḥ | sudughā hi ghṛtaścutaḥ |
ṛṣibhis sambhṛto rasaḥ | brāhmaṇeṣv-amṛtaguṃ hitam |

Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of sacrifice, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited among the Brahmins,

yenā devāḥ pavitreṇa | ātmānam punate sadā |
tena sahasra dhāreṇa | pāvamānyaḥ punantu mā ||

The purifying flood (of wisdom) whereby the gods ever purify themselves, with that Wisdom in a thousand currents may the Mystic Fire purify us.

prājāpatyaṃ pavitraṃ | śatodyāmaguṃ hiraṇmayam̐ |
tena brahma vido vāyam | pūtam brahma punīmahe |

That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, book 5 Hymn 8)

indras sunīti saha mā punātu | somas svastyā varuṇas samīcyā |
yamo rājā pramṛṇābhiḥ punātu mā | jātavedā moṛjayantyā punātu ||

May Indra (The Mind) purify me with good polity, Soma (the Moon) with health, Varuna (The Cosmic Witness) with propriety, Yama the king (the Principle of Dharma) with restraint; and Agni (the Mystic Fire) with energy.

ṭacchāṃyo rāvṛṇīmahe | gātum yajñāya | gātum yajña-pātaye | daivī svastir
 astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṃ jigātu bheṣajam | śanno astu
 dvīpade | śaṃ catuṣpade ||

We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.

Forgiveness for mispronunciation

yad akṣara pada bhraṣṭhaṃ mātrā hīnaṃ tu yad bhavet |
 tat sarvaṃ kṣamyatāṃ deva nārāyaṇa namo'stu te |
 visarga bindu mātrāṇi pada padākṣareṣu ca |
 nyūnātiriktaṃ yat kiñcit ābhīrgīrbhir udīrayet ||

O Lord Narayana! whatever mistakes I have made in pronunciation, mispronouncing syllables, neglecting the metre and beat, dropping the various grammatical forms, elongating or shortening vowels — please forgive me for all of that and accept it as complete.

Transference of Merit

śreyo gṛhāṇaṃ kariṣye — śivāpaḥ santu ||

bhavan-niyogena mayā yat kṛte śāntiḥ yat kṛto japaḥ yad utpanna śreyas tat
 tubhyaṃ ahaṃ saṃpradade tena puṇyena tvam puṇyavān bhava ||

|| ityudaka śāntiḥ saṅkṣipta prayogaḥ samāptaḥ ||

